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RELIGIOUS.

Healthful Influences of Christianity.

The American Quarterly Register for February contains an excellent dissertation on the criminal causes which have contributed to the desolate "waste of mind," and its misapplication, in the ages which have preceded the present.—These causes are exhibited by remarks on the influence of bad civil governments,—personal slavery,—erroneous religious systems,—war,—misdirection of cultivated mind,—and philosophical systems. The author then alludes to the power which religion may exert in destroying these causes, and illustrates his views from the nature of Christianity, and the moral energies which have been put forth by such men as the Reformers of the 15th century.—[*Christian Watchman.*

Pure Christianity, thus operating to produce a spirit of benevolent enterprise in society, to present new objects for consideration, and to put men under a new responsibility, has, wherever it has freely exerted its influence, been the means of calling a vast amount of dormant intellect into healthful action. We may see its effect among the Waldenses, and in all the Puritan sects which grew up between France and Italy, during the dark ages. It showed itself most manifestly in their characters, notwithstanding all the poverty and persecution they were made to undergo. One of their Catholic adversaries says, "It is truly remarkable that persons externally so savage and rude should have so much moral cultivation. They can all read and write. You can scarcely find a boy among them who cannot give you an intelligible account of the faith which they profess." This it seems was the fact, when not one half of the ecclesiastics of the Catholic church could either read or write. Another Catholic doctor who was sent as a spy among them, declared, on his return, "that he had understood more of the doctrines of salvation from the answers of the little children in their catechism, than from all the disputations he had ever heard." We may indeed learn how much pure religion was doing to bring the minds of these persecuted sects into action, and how perfectly their religion was contrasted with the Catholic, from the *errors* with which the latter charged them. Among these errors were such as follow: "They hold that the Holy Scriptures are of the same efficacy in the vulgar tongue as in the Latin; hence they communicate and administer the sacraments in the vulgar tongue." "They can say a great part of the Old and New Testaments by heart."

Nor was their knowledge limited wholly to matters of religion. The Bible makes men think, and think correctly, too, on all the important concerns of life.—They had notions of civil and religious liberty good enough and broad enough, to be the basis of any modern political code. They advocated such principles as these.—"A man ought not to be delivered up to the officer of justice to be converted;"—"The benefits of society belong alike to all the members of it." These notions they entertained in the tenth century, that midnight of the dark ages, and under Gregory VII., that prince of tyrants.

Christianity operated just so in Germany.—When Luther fixed his thirty-five propositions respecting indulgences on the church at Wittemberg, it opened a new and wide field of thought and conversation, and the spirit of reform and investigation went on together. It also showed its character and tendency during the reformation in Scotland. The Catholic clergy placed their whole dependence on the French troops, and took no pains to instruct the people. But the Protestant clergy were busy in disseminating knowledge and piety among all ranks, and when things came to their crisis, the effect was evident. It is not necessary now to compare the state of the Scots in the feudal times, which preceded the Reformation, with what they became afterwards, and have eminently been ever since, or to make any extended remarks respecting the Huguenots of France, or the Protestant Swiss. All know, that, as communities, they were the most enlightened, the most industrious, and the most attached to rational freedom, of any communities on the earth; and all know that their character was owing to their religion; for almost every other cause was against them. The effect of Christianity to call the mind into action, to elevate the character, and to give men power, is seen even more conspicuously, perhaps, in the Reformers themselves. How immensely did it raise the apostles out of the common mass, in which, without this influence, they would have been sunk and unknown, and place them on an eminence not merely as men holding peculiar opinions, but as men of intellectual strength and activity, of moral courage and irresistible force of character, capable of confronting and confounding their mightiest adversaries. The truth is, that where Christianity takes firm hold of a man, it gives him an elevation and reach of thought, a feeling of responsibility, a seriousness and inflexibility of purpose, an energy of action, and a disregard of all minor consequences, which can be derived from no other source. How was it with Luther? He was the most powerful man of his time. Charles, with all his kingdoms and armies, did not possess half the power over the minds of men, that was possessed by Luther with his Bible. No monarch in Europe, was so much feared by Charles, or Francis, or the Pope, as he. What man of mere science or literature ever exerted an influence to be compared to his, as to extent or duration, or the importance of the effects produced? This was all the consequence of his enlightened religious zeal.

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Pure Christianity is not only favorable to the universal dissemination of knowledge, but to all the higher efforts of mind. The number of those whose minds are highly cultivated, and of reputable authors, even in France, notwithstanding all the patronage which learning receives from the Institute, bears no comparison to the number of the same class of men in Britain and Germany, where the effects of the Protestant religion are felt. * * * * * *

They, therefore, who speak disparagingly of Christianity and its influence in promoting civilization and in expanding and invigorating the human mind, and who boast of what philosophy and free inquiry have achieved, and what they promise to do for mankind, may be safely challenged to find the country in the world, in any age, where a good system of schools, accessible to the mass of the people, or where liberty of opinion and of speech have existed, without the prevalence of Protestant Christianity; or where Protestant Christianity has prevailed without drawing these after it. They may be pressed even further, and be challenged to point out the place where any sect of philosophers or free-inquirers ever made, directly or indirectly, a systematic and vigorous effort to extend knowledge into an unenlightened community. Where have they sent forth their missionaries to establish schools, to furnish books, to instruct in the arts of civilized life, to elevate the character, and to promote social happiness? The truth is, that, so far from having tried the power of their system, and being able to appeal to nations or tribes that have been disenthralled and reformed by it, they have not even made the attempt. The only exertions now making to enlighten the ignorant and barbarous nations of the earth are making by the adherents of Christianity. Look through the benighted tribes of Asia and Africa; penetrate the forests of this continent; search out every Pagan island of the sea, and you will not find one free school, nor any other worthy the name of a school, which has not been established by Christian benevolence. It is certain, not merely that Christianity is the only thing that has successfully engaged in enlightening and reforming the world, but that it is the only thing that has ever in good earnest attempted the work. It is on Christianity, then, that all our hopes of the universal diffusion of knowledge, and civilization, and domestic happiness, as well as of piety, must be built. It is by the operation of it, that, I had almost said, the whole human race are yet to be raised up from the blackness of darkness into which they are sunk, to the life and dignity of thinking, intelligent men;—and we may make this infinite addition, that it is by the influence of Christianity, that purity and immortal life are to be given to the souls of men.

Nor is this the period for delay or relaxation of effort in the work of meliorating the condition of mankind. We may think, when we see what Christian benevolence has effected—how much knowledge and enterprise and piety there is in the world—that nearly all has been done for man that can be done. But, in truth, almost all yet remains to be done. Not more than one quarter of the population of the earth is even nominally Christian, and not more than one fifteenth are Protestants; and even among these last, how limited are the knowledge and influence of the gospel! The bright spots which Christian activity has lighted up in the world are like the tops of the mountains gilded by the rising sun, while all the surrounding country is covered with damp, gloomy shade. Suppose that Luther and his fellow reformers had thought in their day, that all had been done for the human family that could be done, what would now have been the condition of what we call christendom? It would have been now very nearly what it was then, covered with the grossest political and ecclesiastical abuses, with superstition, and intellectual night. We see in history the stream of knowledge and piety winding its narrow and sluggish current through the dark ages till it comes to their time. It then suddenly takes a broader channel; and by their contributions this stream of knowledge and enterprise and piety has been widening and rolling a deeper tide of light down to us. These were men who laid succeeding ages under obligations to them. We should look back to them as our own individual benefactors. Shall the men who may live two hundred years hence so look back to us, as they see the results of our pious enterprise borne down to them on the stream of time, and trace them in the enlargement of the fields of knowledge, the augmented vigor of the human mind, the improved systems of civil government, and the greater prevalence of social virtue and happiness?

Signs of the Times,

And the obligations that result from them.

As our times themselves are nearer those of the millennium, so the signs of them more definitely portend and promise the millennium, than any other that the eyes of men have ever seen or their ears heard of. The signs of the first age were glorious, but they did not promise the millennium. That age did not and could not give the bible to all the world, or lay permanent foundations for ever-growing knowledge, and hence was room left for satan to bring in upon the church ten centuries of grosser darkness than paganism itself.—The signs of the times in the Reformation did not promise the millennium. Associations for giving every creature a bible, and our tract, sunday, and infant school labors were then unknown; and the reformers, while with unrivalled pains and ability they disabused the great truths of the Gospel of popish perversions and absurdities, had learned imperfect obedience to the law of brotherly love, and with the truth conjoined some errors of great practical force—whereby the Reformation was itself greatly marred and hindered, and was speedily succeeded by strange degeneracies and overturnings. Our age has an influence of a different kind—its aim is to advance and perpetuate knowledge through all orders and nations, and it pursues its aim, not by isolated efforts of individuals, but by the combined endeavors of Christians of all sects and countries—assisted mainly by means of that best of all human inventions, the art of printing. If knowledge is stability, this looks like giving permanence as well as universality to the reign of the Gospel. We seem to see the foundations now laying of many generations—work now doing which shall make Jerusalem a praise in all the earth, and shall last a thousand years.

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Suffer, then, beloved brethren, a brief word of exhortation. Behold the spirit and manner of life which become all Christians now dwelling on the earth: behold that spirit and imbibe it; that manner of life and pursue it. At all times, indeed, Christians should have nothing else to care for in this world, but the glorious cause of Him who redeemed them to God by his blood. Their own true happiness, and the true happiness of man, temporal and eternal, is bound up in that cause; and moreover; their high vocation, their solemn profession, their openly avowed principles hopes, and ends of life; and their holy covenant, with God and His church so often renewed; most urgently demand always, that they propose to themselves but this one grand pursuit on earth, THE FURTHERANCE OF THE GOSPEL, THE CONVERSION OF THE WORLD: but lay it to your hearts, dear brethren—as you would not deny that the Heavens do rule in the affairs of mankind—we beseech you lay it well to your hearts and ponder it deeply—that this constant demand has, with respect to you, a most peculiar and most strenuous enforcement in the very remarkable signs or these times—those wondrous works of the Lord, those high operations of His hands, by which this age is so strikingly distinguished. Give yourselves soberly to this meditation, and let it stir you up to HIGH AND SINGULAR EXEMPLIFICATIONS OF THE POWER OF GODLINESS. It will have this effect if you let it have free course in your thoughts. Such exemplifications, and nothing else, will satisfy that call which the Lord of Hosts is at this day addressing to the church out of the bright cloud of his wonderful providence. And know you not, brethren, that such exemplifications of Christianity are of all things most needed? They, after all, are the "light of the world;" and our plans and enterprises for diffusing light on the earth, will in the absence of these be but as a candle substituted for sunbeams. Light dwells in the Book of God in infinite fulness, and in some measure in its expositions by the ministry; but bible light must fill the hearts, and then shine out pure and bright in the example of living Christians, or the mass of mankind will still keep themselves in darkness. Let the world be fully occupied with bibles; and then let there be also some genuine specimens of what the bible can do; of its power to exalt, and refine, and sanctify men; and let such specimens be multiplied as they were in the first days of the gospel, and the work of the world's conversion will cease to linger. But it will linger while Christians content themselves with such small and stinted measures of personal holiness as are now general among them. It will linger while Christians generally do not love Christ more, and love His church more, and love the souls of men more, and pray more, and move more holily and unblameably in all the walks of life, and show a sincerer faith in that great saying of their Lord, "It is more blessed to give than to receive." It will linger, and our bright prospects of approaching millennial glory will grow no brighter, and perhaps be presently overcast. Wherefore, brethren, beloved in Christ, practice we beseech you the just lesson of our subject; come out and be separate from the ranks of careless and customary professors; be not the servants of men; have no fear of singularity; look not around you for examples of spirituality; look not to former generations; but look to Christ. His claims, and his commands: and let your whole heart be open and bare to the influence of the signs of the times; and take the world henceforth to record that you count not your lives dear unto yourselves, so that you may finish your course with joy, and do the very utmost that by you may be done, to have the gospel of the grace of God preached and established among all nations.—*Dr. Skinner*—[*National Preacher.*]

The Sabbath.

Profanations of the Christian Sabbath, proper subjects of discipline in our Churches.

All the movements of the church, which have in view the more strict observance of the Christian Sabbath, will be, it is believed by the writer, unavailing, till her members make it manifest that they themselves reverence this holy institution, and feel that it is a crime of great magnitude to disregard it. When they return to their duty with all their heart, the scriptures give them reason to hope, the community at large will outwardly, to say the least, follow or imitate them. And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified *in you* their eyes. So long as those, who constitute the visible church, denominated the light of the world, are permitted to desecrate with impunity the Lord's day; what can be expected or even asked of those, who make no pretensions to experimental religion? The interest and glory of God demand more energy in the government and discipline of our churches. Able treatises have been published, tracts have been circulated, and sermons have been preached; all calculated to promote the greater sanctity of the Sabbath. Associations and societies have also been formed for the promotion of the same object. All these efforts are important, and all are approved, perhaps likewise aided by our churches. Still it must be confessed, no very deep impression has yet been made on the minds of Christians, if we except a small number, who distinctly see the consequences, unavoidably connected with the total neglect, or unholy observance of the Christian Sabbath. To the writer, it is evident, that the church in her discipline has not given sufficient prominence to transgressions of the fourth commandment. Have not the claims of Jehovah, and the injuries done to him been overlooked? The general reference, which the fourth commandment has to all the other commandments of the decalogue, give it peculiar importance, and renders the smallest violations of it extensive evils—affecting the whole duty of man. Does not the practice in our churches make the impression on the young that injuries done to ourselves and to our fellow creatures, are greater than injuries done to God? Why are drunkards, thieves, and murderers cut off from our churches, and Sabbath-breakers allowed to remain, and too without reproof? Drunkards ruin themselves—thieves and murderers their fellow creatures. Should it be replied, they are cut off for their sin against God; why, then, it may be inquired, do not other offences, more *directly* against him and by no means less aggravated in his sight, appear equally deserving of attention? Is it not the fact that the discipline of the church, where it is not totally neglected, is confined to those crimes, which the world, corrupt as it is, condemns? Is not popular opinion, rather than the law of God, the standard, which the Christian church regards? When an action or course of conduct is with justice condemned by an indignant public, the church with which the guilty person is a member, some six months or a year after, with a feeble voice, say to him, why do you do so? The popular voice in our nation is against the strict observance of the Sabbath. On this very account the voice of the church ought to be loud and her measures decided in favor of the Lord's day. On this ground their love of God must be tried. If it is wrong to rob man, is it not a far greater evil to rob the infinite Jehovah?

It has been reported that there are persons in the West Indies, who, though they never venture upon the seas themselves, are concerned, as owners of piratical vessels, and that they divide with pirates the plunder brought home. These gentlemen are well dressed, appear among the most respectable at places of business, and perhaps attend church. But are they not partakers of the guilt of piracy? Those, who have lost their property or friends by pirates, do not hesitate to say, had not these gentlemen been concerned, the piracy would not have been committed. In this case every one, without a moment's hesitation, comes to the same and to a just conclusion. It it not too evident to be denied from this illustration, that every professing Christian concerned in stages and steam-boats, *that run on the Sabbath*, is guilty of robbing God? The fact that he remains himself at home, attends public worship, and comes with his family to the table of the Lord, clothed probably in garments purchased with the money obtained by desecration of the Sabbath, does not lesson his guilt. It is not known to the writer that any professing Christian in this state is concerned in any stages or steam-boats that run on the Sabbath. If any such cases do exist, they certainly demand attention. So long as members of our churches own stock in companies which authorise profanations of the Sabbath, it is not by any means a sufficient excuse for them that they are opposed to the unlawful practice. They may plead, they would have it otherwise; but, being a minority, cannot prevent it. Do they inquire, what must we do? The answer is obvious. Have no longer connection with companies that cannot be persuaded to do right. Suppose the majority were disposed to be *dishonest*, what would be duty in such a case? No Christian has a right to become so connected in business of any kind, as directly or indirectly, to be a partaker of gains obtained by violation of the holy Sabbath. Christians ought to be decided on this subject. Wordly men are much gratified, when they can hide themselves behind some professing Christian who sustains a good standing in some orthodox church.

Some professing Christians, it is said, travel on the Sabbath. One of this class may encourage ten, who are not members of any church, to profane the Lord's day. The influence of one Christian is great, especially if it be unfavorable to religion. There are some, whose consciences do not allow them to commence a journey on the Sabbath, but who do not hesitate to step into a steamboat on Saturday, which they know will not reach the place of her destination on that day.—Can they be innocent? What a scene is witnessed, when a steamer arrives at our wharves on the Sabbath? Among the crowd too often are seen members of some of our most respectable churches. So too, when the mail arrives, among those who visit our post offices, are not unfrequently found professors of religion, or persons sent by them for letters and various publications. The great body of the church seems disposed to notice only very flagrant violations of the Sabbath—such as the whole community condemn. Such are not their feelings, when they themselves are injured. Should but a small sum, only a few dollars, be stolen from them; would they not think that the thief, if a member of the church, ought to be called immediately to an account? Should he repeatedly break the eighth commandment, the church would be united in cutting him off from her fellowship. Why then neglect, or treat with indifference transgressions of the fourth commandment? Is it because professing christians care more about their own personal and even temporal interest, than they care for the interest and honor of God? Let the church direct her discipline to greater and less profanations of the Christian Sabbath; and the glory of God will return to her—her name will be respected, her influence will be felt, her numbers will increase—her advancement will be rapid—yea all kings shall, fall down before her, and all nations shall serve her.—*Connecticut Observer.* H. S.

He that fears not the world, will make the world fear him.

Revivals.—We have recently heard from two or three counties within the limits of West Hanover Presbytery, in which there are pleasing indications of the special presence of the Holy Spirit. An increasing attention is given to the ordinances of religion, and sinners are inquiring earnestly for the way of salvation.—*Richmond Telegraph.*

Albany Presbytery.

The Presbytery of Albany commenced its session on Tuesday the 7th Feb. in the 2nd Presbyterian Church in Albany.

From the Report of the State of Religion.

We are happy also to state, that there has been a more general rousing up of the christian community within our bounds, than has been common. This has not been confined to the subject of religion. It will be at least equally true as to Temperance and public charities. We have but few churches under our care which enjoy the regular services of the living preacher, that have not been blessed with evident influences of the Divine spirit. In some places which may be said to have enjoyed revivals, are the several churches in the city of Albany, and those in Rensselaerville, Kingsboro, West Galway, Moreau, Greenbush, Mayfield 2d and Stillwater.—These excitements have *generally* been unattended by any circumstances which were questionable in their nature, or dangerous in their results. It has been very common within our parishes to hold protracted meetings, and the manner in which these have generally been conducted, and the almost uniform good results, which have followed them, have been such, that the only danger of which we are fully aware, is a tendency on the part of a Christian public to rely too much on them, and to urge their too frequent repetition: while they are thus drawn off from a simple dependence on Him, who alone can give the increase.

The following report on the state of religion in the 1st Presbyterian Church, Albany, during the past year, was presented to the Presbytery at its recent session in this city:

"During the past year, the church in which I minister has been peculiarly blessed, and as we have now had full time to test the character, and become acquainted with the results of the revival of religion which had but just begun at this time last year, I deem it my duty as well as my privilege, to state briefly what these are. And that I may not mistake in the statements I make, I shall present them from a written note laid before the session of the church, and sanctioned by their approbation. It is proper to remark first of all, that this work of God's grace, was not the result of any means used by the church, with the special view of obtaining a revival. Indeed from first to last, there was no extra meeting, unless those appointed weekly for enquirers and converts, with the exception of two sermons, beside the usual preparatory lecture at the second communion season after the revival began. The only thing on which we can look as a precursor of this work of grace, and as preparing the way for it, was an evidently more fervent spirit of prayer, accompanied by a more earnest desire for the blessing of God, among those who were accustomed to take part in the social meetings of the church. The revival began in December; the last fruits of it, of which we know, though not admitted to the communion of the church till September, were gathered in April. The only means employed during the season, for the conversion of sinners, not in use always in the church, was the enquiry meeting, to which no one was admitted but enquirers. These were followed up by personal conversations with each individual by himself, at his own home. In no instance was an individual addressed personally at an enquiry meeting. The doctrines insisted on in these meetings, as well as generally preached during the revival, where God's sovereignty; the necessity of the influences of the Holy Spirit in the affair of our salvation, from first to last; and the duty of immediate repentance, and faith in the Lord Jesus Christ. The number of converts in our congregation is somewhat rising of 60, and in every instance in which any individual is known to have professed a hope that he had experienced a saving change, it has been followed by a public profession of religion. In one or two instances, individuals have been admitted to the church within a month after the supposed period of their conversion. But nearly all have been received after a trial of three months; several of them not till after five months: and here it is worthy of notice, that some who had pressed for an earlier admission, but were persuaded to wait, have subsequently expressed their thankfulness that they were induced to delay. Of those who were added to the church, all, so far as is recollected, were members of the Bible class, and many of them teachers in the Sabbath School, and with one or two exceptions, all the teachers in the Sabbath School who were not already such, on this occasion became, we hope, Christians. A meeting for converts has been mentioned—this was sustained regularly once a week for about four months, and great pains were taken at these meetings to instruct these young Christians in the doctrines and duties of the religion of Christ.—After a trial now of eight months, so far as we know, those gathered into the church in this harvest time, have adorned the doctrines of Christ, by a walk and conversation in all respects becoming the gospel, and are considered among the best and most active of the church. There are no longer among us the evidences of the special presence of the Holy Spirit, it is true, and we deeply lament it.—But the revival has left us in a far more prosperous condition than it found us.—With the exception of one of the weekly meetings, our services in the sanctuary and lecture room are now attended with, if any thing, greater regularity and larger numbers than before, and especially our Bible class, which seems to have been the greatest instrument of good, has continued undiminished as to numbers and punctuality.

The following Commissioners to the next General Assembly, have been appointed by the Presbytery of Albany: Rev. Dr. Nott, Rev. Henry R. Wedd, Rev. Ebenezer Cheever and Rev. J. N. Campbell.—*Journal and Telegraph.*

CHILDREN'S DEPARTMENT.

From Blackwood's Magazine.

To my Child.

I love to gaze upon thy cheek,
Of roseate hue, my child;
I love to mark thy quick blue eye,
So sparkling and so mild—
To twine those sunny locks of thine,
And kiss thy forehead fair,
And see thy little hands held up
In sweet and guileless prayer.

Yes! bright and beautiful thou art,
And playful as the fawn,
That bounds, with footsteps light as air,
Across the dewy lawn;
And when the day is o'er,
And thy pleasant gambols done,
Thou'lt calmly sink to rest, nor think
Of ills beyond that sun.

Thou dream'st not of a mother's cares,
Her anxious hopes, my boy;
Thy skies are ever clear, thy thoughts
Are full of mirth and joy;
And nestled in a parent's arms,
Or seated on her knee,
List'ning to oft-told childish tales,
What's all the world to thee!

Moments of thoughtless innocence,
Why do ye fly so fast,
Leaving the weary heart to feel
Life's sweetest hours are past!
And flinging o'er the fairy land
That bloom'd when ye were near,
With light and loveliness, the mist
Of trouble, doubt, and fear.—

Aye! rove, in all thine artlessness,
Along the verdant mead,
And gather wild flowers, springing thick
Beneath thine infant tread;
And take thy fill of blameless glee,
For soon 'twill pass away;
I, too, will leave my cares awhile,
To watch thy merry play.

Remember now thy Creator in the days of thy Youth.

This was the verse on the ticket that Edward handed to his teacher, whilst he carelessly pronounced the words, "Remember now thy Creator in the days of thy youth." "Edward," said the teacher, in a tone of affection, "do you understand what you say? What is it to remember your Creator?" His attention was awakened; and, after a short pause, he replied, "It is to remember that there is a God."

And how much is implied in this! It is to remember that he made this vast world, the sun, moon, stars, and heavens, by his power; and that he is every where, and preserves whatever he has made. It is to remember that he made this curious and wonderful body out of the dust of the earth, to which he has joined an immortal soul; so that man, by his soul, is like God, whilst, by his body, he is related to earth.

It is to remember that this God is King and Governor; that he has given us laws, which it is our duty to obey; and that he will call us to judgment, and punish or reward us according to our actions in the present life.

It is to remember his love manifested in the redemption of the world by Jesus Christ, by which sinners may be saved; and that what is required of us is to repent and believe on our Lord Jesus Christ.

To go on in sin is to forget God; it is to provoke his wrath? and he who does so, exposes his soul to endless misery.

Remember then thy Creator! Humble thyself before him on account of thy sin: believe on Christ, and yield thyself up to his service. God's grace will be thine aid; for he is not willing that any should perish, but would rather that all men should be saved, and come to the knowledge of the truth.

Memoir of Phebe Bartlett.

Written for the American Sunday School Union, and just published and for sale at its Depositories.

Little Phebe always feared God. She was not afraid because she thought he would punish her, but she loved him with all her heart, and she was afraid she would displease him. She went one day, with some larger children, into a neighbour's orchard, to get some pears. She did not know that she was doing wrong, being a very little girl; but when she brought home some of the pears, her mother told her she must not get them without leave, because it was a sin. God had told her not to steal. Phebe wondered at what her mother said, and burst into tears, saying, "I will not have these pears." Turning to her sister Eunice, she said, "why did you ask me to go to that pear tree? I should not have gone if you had not asked me." The other children did not care much about it; but Phebe could not be made easy. Her mother sent one of the children to ask leave of the owner to have the pears, and this quieted her a little while; but she soon began to cry again most bitterly. Her mother asked her what made her cry, now they had asked leave.

She did not answer for some time, but kept crying. At last she said it was "*because it was sin.*" She cried a great while, and said she would not go again, if Eunice should ask her a hundred times. And she would not eat any pears for a long time; for when she saw them she thought of her sin in taking them without leave, and that troubled her very much. I fear very few of my little readers have such tender hearts as little Phebe had, and would fear so much to do a wicked thing. You see how badly she felt, because she had taken a few pears without leave. But a great many children think nothing of taking fruit from other peoples' orchards and gardens. All Sunday-school children, when they look upon the trees hanging down with ripe fruit, and feel a desire to take it without leave, should remember that they break the tenth commandment, which says, "*Thou shalt not covet;*" and if they take any of the fruit, they break the eight, which says, "*Thou shalt not steal.*" They should put away the wicked desire from them as quick as they can, and keep saying to themselves, "Thou shalt not covet," "Thou shalt not steal."

A Sabbath School Girl.

In the delightful little vale of Ulla, in the north of England, a poor peasant lived with his wife and children. Of these, two sons and one daughter were deaf and dumb. The other child, a daughter, was in full possession of her faculties. This little girl went to a Sabbath School, and became so great a proficient in what was taught at that school, that on her return to her father's, she set about establishing a Sabath School of her own, and she also undertook the difficult task of communicating to her brothers and sisters the knowledge which she had acquired.—This she did with so much zeal and earnestness, that in the course of some time, by the blessing of God, her brothers and her sister became acquainted with the knowledge of the Lord Jesus.

PRESBYTERIAN CHURCH.

[From the Biblical Repertory.]

THE PRESENT CONDITION AND PROSPECTS OF THE PRESBYTERIAN CHURCH.

The radical principle of Presbyterian church government, is, that all the ministers of the church of Christ have received the same office; and however they may be distinguished by gifts or other circumstances, are all upon an equality, as it relates to ecclesiastical power and privileges; that is, the ministerial acts which one is authorized to perform, all may perform; and in ecclesiastical meetings, whether for counsel or judicial decision, the voice of one is equal to that of any other. This is commonly called PARITY, among the presbyters to whom the government of the church is committed. In regard to ruling elders, there is not a unanimity among Presbyterians, whether they are of divine appointment, or whether they are merely the representatives of the church, who are delegated by the body to act in their place, just as our legislators, in the state, are the representatives of the people.—The former is, no doubt, the opinion of much the larger number of Presbyterians, of different denominations; but many learned and eminent men have maintained the latter opinion. At present, we have no occasion to discuss this question; we are only concerned to ascertain, what are the essential principles of Presbyterianism! And, therefore, passing by all minor points, we assume it is a clear and radical principle, that according to this theory of ecclesiastical polity, a presbytery is essential to the complete organization and successive continuance of the church, but no synod or other ecclesiastical body, however it may be useful and convenient, is absolutely essential. A single congregation of believers, with their proper officers and pastor, is complete for certain purposes; for the administration of the word and sacraments, for example, and for the admission and exclusion of members, from the body; but a single church, however numerous and well organized, agreeably to the congregational plan, has no power to perpetuate itself by supplying the vacancies which may occur in the pastoral office. Such a church does not pretend to possess the power of ordination, which is essential to the perpetual continuance of the presbyterial office. This defect has been sorely felt by the advocates of INDEPENDENCY; and they have, in theory, proposed to remedy it in two ways; neither of which have been reduduced, commonly, to practice. The first is, to constitute a presbytery within each congregation; that is, to have presbyters enough, in every church, to form a complete presbytery, which should possess the full power of conferring the pastoral office, and excluding from it. Now, in theory, this does very well; we have no objections to a whole presbytery, within a single church, if it is rich enough to support such a body. But whenever this is the case, the church must be so numerous, and the members so scattered, that it will soon be found convenient, and even necessary, to meet in separate assemblies, on most occasions; and whenever this becomes expedient, it will of course be requisite, that the presbyters or pastors be distributed among the several assemblies, which compose the church; and thus, we have the true origin of presbyteries, as they now exist. And thus it would ever be, in a rapidly progres ive state of the church.

Suppose half a dozen missionaries to gather a flourishing church in a foreign land. At first they would all stand in the same relation to it, and would be a presbytery within a single society; but if this church increased exceedingly, by the accession of new members, it would become inconvenient for all to convene in one place: and yet, there would be a repugnance in those united in bonds so sacred and tender, to separate entirely from each other's society:—and there would be no necessity for it. Let the missionaries distribute themselves among the several assemblies, into which the church is divided; and let the usual routine of worship and instruction be conducted by them respectively, in separate places; but when any business occurred, requiring the common counsel or consent of the whole body, let them come together into one place, as did the thousands of Jewish converts at Jerusalem, when they understood that Paul had returned from his successful mission among the Gentiles, Or, if the number should be too great for the commodious transaction of business in one body, let them delegate a certain number of the wisest and most experienced of the members, to be their representatives; or, if they have other officers, besides pastors, let these convene with the preaching presbyters; and whatever might be the state of things in the beginning of the planting of churches, very soon this plan of delegating the business to representatives would be adopted, almost as a matter of course.

To illustrate our meaning more fully, we shall suppose, that at first, the converts to christianity, in the mother church at Jerusalem, formed one assembly, and met in one place; say, in some large room about the temple. Three thousand were added on the day of pentecost, and soon afterwards, five thousand more; or, as the words are ambiguous, let us grant that the whole number was now five thousand; yet as the work was rapidly going on, in a short time, we may conclude there could not be fewer than ten thousand members in the church at Jerusalem. Now most of these would need much particular instruction,—and the teachers were numerous; for all who received special Pentecostal gifts would be qualified to edify the body, in one way or another. Can it be supposed then that all these would, or could be instructed by the voice of one man? or, that all the other teachers would remain idle while some one with stentorian voice attempted to make himself heard by such a multitude! We have never known a man that could so speak, as to be heard distinctly, through a whole discourse, by ten thousand persons. It is said, that such was the clearness, and distinctness of Mr. Whitefield's voice, that he could be heard by a greater number, when circumstances were favorable to the easy transmission of sound. But if ten thousand disciples, or even half that number, must so hear as to understand, and be instructed, common sense would dictate to any people, that the best way would be to separate them into a number of assemblies, and appoint one or more teachers, to take charge of each. And as the Jews who constituted the first christian church, had been accustomed to worship and receive instruction in many synagogues, in Jerusalem, and as we learn from the new testament itself, nothing can be more probable, than that they would agree to meet for worship and instruction in different places; and that the whole body would come together, only when some matter of general concern was to be heard or proposed, and soon even affairs, which concerned the whole society, would be committed to the male members, and after a while to the seniors, or wise and experienced brethren.

Here then, from the first church, a presbytery, with its several congregations is seen naturally to spring up. For unless these affectionate christians had received an express command to separate entirely from the mother church, from what we know of human nature, we may be sure, that they would not have thought of a wider dissociation, than local circumstances made necessary; and that they would still, though worshipping in different places, consider themselves as members of the original church. And thus we have one church, consisting of many branches, each of which is furnished with one or more teachers, and other necessary officers, and, on certain occasions, all meeting together by a grand convocation of the individuals composing the body, or by their representatives, and respective presbyters. Is not this idea of the primitive church much more probable, than that they would, in the same city, proceed to institute different independent societies! And even when another church was formed, in Samaria, another at Joppa, a fourth at Damascus, and a fifth at Antioch; all these would possess the feeling of affiliation, and would cling to the mother church, as children to their parents. And, whenever any difficulty occurred, they would naturally be disposed to refer for counsel to the original society, at Jerusalem. Thus we find it was, in fact; for here the most of the apostles remained for a long time; and those who travelled abroad, often returned to this sacred spot, and reported the things which were done by them, and the success which attended their labors. Thus, when Peter went into the house of Cornelius, and preached the gospel and administered baptism first to the Gentiles, when he came up to Jerusalem, the propriety of his conduct was then questioned and discussed. And when Paul returned from a long tour of preaching, and reported to James what he had done, and what doctrine he had preached, and what course he had pursued in regard to Jewish rites, James informs him, that the brethren, as soon as they heard of his arrival, must needs come together, and "there be," said he, "many thousands who believe, who are all zealous for the law of Moses." And when a difficulty, respecting circumsion and other Jewish rites arose in the church at Antioch, they sent up Paul and Barnabas to Jerusalem, to consult the apostles, elders, and brethren, who were there, respecting this matter. The church, therefore, was still considered as one body, the members of which were scattered abroad, and existed in a multitude of distinct, but not independent congregations.

It appears to us also, that upon the hypothesis here assumed, the origin of Episcopacy can most easily be explained. It cannot be denied, by the candid Presbyterian, that at a very early period, a distinction was made between bishops and elders, although no vestige of any such difference is apparent in the scriptures, but the contrary.—And although the name *bishop* and *presbyter* are used promiscuously throughout the new testiment; yet as early as the time of Ignatius, or soon afterwards, the former of these names seems to have been confined to the presiding presbyter in the bench of elders. Now this change in the usage is easily accounted for upon the principles laid down above. For, in every regular body, which transacts business, civil or ecclesiastical, a presiding officer is necessary. No collection of people at empt to transact the most common affairs, without appointing a chairman or president, who, for the time being, is invested with authority to keep order, and often with power to convene the body after it is dissolved, if any emergency should require a meeting earlier than the time to which it stands adjourned.

As, at Jerusalem, there were many teachers and preachers in the church, when these met, they would, in conformity with common sense and common usage, appoint one of their number to preside. This would be the man most venerated, or whose talents were best adapted to the impartial and effective execution of the duties of the office. In those days of simplicity and ardent piety, no danger would be apprehended from continuing the same man in office from month to month, and from year to year. Thus, by common consent, or repeated suffrage, one by office on a par with the rest, is by them invested with a peculiar authority, *primus inter paros*. And as a distinctive appellation becomes convenient, and is naturally resorted to, in all such cases; so, instead of inventing any new term to designate his office, they appropriated one of the names which had before been common to all the members of the body. Thus, while all continued to be denominated presbyters, the name bishop was particularly applied to the president of the presbytery; and as he was a kind of representative of the whole church, it did not, upon the known principles of human nature, require a long time to establish a pretty wide distinction between him and his compeers. Men are prone to increase the honor and power conferred on the incumbent of a high office; especially, when the gifts and character of the individual occupying it, render him estimable in the view of the people. In our opinion, nothing more than the natural, simple, process here detailed, is necessary to explain all the well ascertained facts respecting episcopacy, in perfect consistency with the original purity of all the pastors of the church; especially when that is recollected, which cannot be denied, that, for a long time, the jurisdiction of a bishop extended no farther than to converts of a particular city, and its immediate vicinity.

While the whole church was confined to a city or narrow district, one presbytery would be sufficient for the government of the body, and no higher or larger judicatories would be needed.—But when congregations were gathered in remote cities or countries, if any union or communion were maintained in the body, it became necessary to have councils or ecclesiastical synods, in which the several distinct members of the church might meet to consult about the interests of the general society. And however far the church may extend, such representative meetings may occasionally be held with advantage, for they tend to promote unity, harmony, and brotherly affection, as well as afford opportunity of entering into important enterprizes which require the combined energies of the whole body. But when wide oceans, or almost impassable deserts, separate different portions of the church, the unity of the body is not violated, nor the communion of saints denied, because these sections of the church, far apart from each other, do not live under one and the same ecclesiastical regimen, or meet by their representatives, in the same synod. If they cherish christian affection mutually, and cordially receive each others members and ministers, when testimonials are satisfactory, they do still keep the unity of the spirit in the bond of peace.

The same may be observed, respecting christian denominations, whose minor opinions and ceremonial usages are different. Although they inhabit the same city or country, yet an attempt to bring them together under the same rules of discipline and worship, would only tend to confusion; whereas, in their separate organizations, they can go along peaceably and comfortably, and may cultivate christian communion with each other. Such distinct denominations, many of which are found in this land, cannot be considered as guilty of schism, because they meet in their own synods, and carry on their ecclesiastical affairs in their own way; unless they refuse all communion with other denominations, and reject them, as though they were not real members of the body of Christ.—Those denominations, who pursue this exclusive course, do in fact excommunicate, as much as in them lies, all other christians. But the existence of different denominations who hold all the essentials of christian doctrine and worship, no more breaks the unity of the church, than the existence of different presbyteries or congregations in the same denomination, whose customs, in indifferent matters, and also whose opinions in non-essential points, may be considerably different.

The intended bearing of the preceding remarks is to show, that the present organization of the Presbyterian church, in these United States, is not essential; but that, in many respects, there might be a new modelling of the body, without the least interference with the radical principles of Presbyterianism. And it is our purposes, in this paper, to suggest some alterations, which, we are of opinion, would tend not a little to the peace, unity, and prosperity of this large section of the christian church. We wish it to be understood, however, that we mean not to propose the smallest change in the constitution and form of church sessions, and presbyteries: the alterations which we think desirable, relate entirely to the synods, and the General Assembly.

[*To be Continued.*]

From the Southern Religious Telegraph.

Synod of Virginia.

Harrisonburg, Friday, Oct. 28th, 1831.

The following overture from the Presbytery of Lexington was laid before Synod.

"*Resolved*, That an overture be presented to the Synod of Virginia requesting that body to present a memorial to next General Assembly in favor of reducing the representation in the Assembly."—After considerable discussion, a committee was appointed, consisting of Dr. Hill, Dr. Speece, Mr. Armstrong and Mr. Morrison, to draft a memorial to the next General Assembly in favor of reducing the representation in the Assembly. The next day this committee made the following report, which was adopted.

The Synod of Virginia would respectfully submit to the General Assembly of the Presbyterian Church the following memorial respecting a subject which, they conceive, affects the peace and prosperity of our church to an alarming extent, and which demands the attention and interference of the Assembly as speedily as possible. The subject to which the Synod would call your attention is the unwieldy and overwhelming number of Commissioners, who, by the present ratio of representation, are entitled to set in our Assemblies. It is unnecessary to multiply words or arguments to bring to the view of the Assembly, what a needless expenditure of time and money grow out of the evil of which this Synod complains; or the embarrassment and perplexity with which the discussion and despatch of business by your body are now constantly attended. It is with unfeigned regret that your memorialist would refer to the boisterous and tumultuous scenes witnessed by the last Assembly,—scenes which seriously threatened the peace, the purity and the unity of our church, and lowered the dignity of our supreme judicatory in the estimation of all who shall ever come to the knowedge of them.

As it rests with your venerable body to commence those measures which shall operate as a corrective of this alarming and growing evil, it is earnestly hoped, that the next Assembly will, without farther delay, devise and put forward some plan to reduce the number of Commissioners within some reasonable bounds.

Your memorialists are fully aware that considerable difficulties may attend any scheme which may be devised to accomplish this purpose. But it is in vain to defer this matter on account of difficulties, for they will only increase by delay, and must be met at last; so the sooner this business is taken in hand the better.

Without pretending to dictate or prescribe to the Assembly, your memorialists would merely suggest such remedies as have occurred to them—perfectly willing that your body may let them go for what they may appear to be worth; not doubting but we shall readily concur in any plan which you in your superior wisdom may recommend.

1. It has occurred to us that the whole number of Commissioners that should be admitted should lie between the numbers of 100 and 150, and such ratio be fixed as will for the present reduce the representation within these limits; and to be increased whenever it rise above the last mentioned number.

2. Let all fractions which may arise from any fixed ratio for the future be disregarded.

3. As it is highly proper and equitable that the sentiments and views of the different Presbyteries should be fairly represented, and to prevent minorities from being ridden down or oppressed, let the number of Commissioners be fairly apportioned among the Synods to be chosen in the following manner, viz. Let twice the number be nominated to each Synod, by its respective Presbyteries as said Synod shall be entitled to, so that the smallest Presbytery, whose number might not entitle it to a Commissioner according to the ratio fixed, should nominate one, and the balance duly apportioned among the Presbyteries according to their respective numbers. Then from those nominations by the Presbyteries, let the Synod choose the number of Commissioners to which it is entitled.

Another and a simpler plan might be, to let the Presbyteries themselves choose their own Commissioners according to their numbers and the ratio fixed; and where the number of members in any Presbytery would not entitle it to a representative, according to the ratio, let two Presbyteries be associated by the Synod, that they may jointly choose their Commissioner. But in all cases, when fractions would occur in apportioning the Commissioners, among the several Presbyteries, let those fractions be thrown away.

While we have ventured to suggest these two schemes, our preference is rather in favor of the first. All which is respectfully submitted.

MISSIONARY.

Sandwich Islands.

From the Report of the American Board.

Improvement of the people in knowledge, morals, religion, &c.—Nothing more will be attempted than to present the more remarkable facts.

The language of the islands has been reduced to writing, and in a form so precise, that five vowels and seven consonants, or twelve letters in the whole, represent all the sounds which have yet been discovered in the native tongue. And as each of these letters has a fixed and certain sound, the art of reading, spelling and writing the language, is made far easier than it is with us. About one third part of the people in the islands have been brought into schools, and one half of these have been taught to read. Many are able to write, and some are versed in the elementary principles of arithmetic. Nine hundred of the natives are employed as schoolmasters. The historical part of the new testament, and selections from the old, and summaries of christian doctrines and duties, have been printed in the native language, and placed in the hands of some thousands of the natives. The government of the islands has adopted the moral law of God, with a knowledge of its purport, as the basis of its own future administration; and the christain religion is professedly the religion of the nation. Indeed, most of the chief rulers are members of the visible church of Christ. Special laws have been enacted, and are enforced against murder, theft, retailing ardent spirits, sabbath-breaking and gambling. The christian law of marriage is the law of the land. Commodious houses for public worship have been erected by the principal chiefs with the cheerful aid of the people, in the places of their residence, and when there is preaching, these chiefs regularly and seriously attend, and their example is followed by great numbers of their subjects. Churches are gathered as with us, wherever pastors are to take the care of them, and accessions are made to them from time to time, of such as we may reasonably hope will be saved. In one small district, which, but a few years since, rung through the length and breadth of it with the cries of savage drunkenness, a thousand people have associated on the principle of entire abstinence from the use of intoxicating liquors. Moreover, in that same district and two others, with a united population of perhaps forty thousand, where the morals were as degraded a few years ago, as any where on earth, a fourth part of the inhabitants have formed themselves into societies for the better understanding and keeping of God's law, and requiring unimpeachable morals as a condition of membership in their several fraternities.

All these are believed to be facts; and they are traceable wholly to the blessing of God on the establishment of a christian mission on those islands, a little more than eleven years ago.

A moment's reflection, however, is sufficient to show, that, after all, the work of evangelising and civilising those islands is but just commenced. The nation is yet in its infancy. It is just beginning to understand the advantages of the social state.—The elements of individual improvment, and domestic happiness, and national order and prosperity, have been introduced, and the contrast between the present and former condition and character of the nation, as such, is great in almost every respect. Yet very few have done more than merely to cross the threshhold of knowledge. Three-fourths of those, who are capable of learning to read, have yet to acquire the art. A collection of all the books in the language would not contain as much matter, as there is in one volume of the Missionary Herald. Salvation through the Lamb that was slain, is brought within the reach of thousands, and many are fled and are fleeing to lay hold on the hope set before them; but how few are their helps, compared with what we have, and with what they ought to possess. The regular preaching of the gospel is enjoyed by not more than one-fourth of the inhabitants. The rest see only a few rays of heavenly light.

From the Western Recorder.

SANDWICH ISLANDS.—The editor has just received an interesting letter from Dr. *Gerrit P. Judd*, dated at Oahu, Sept. 10, 1831. The state of the mission was prosperous as usual, and commendable progress making in morals among the people. A new governor of Oahu had been appointed in the place of Boki, who, as he had not been heard from, since sailing for Errenango, was supposed to have been lost.—The new governor, John Adams, gave public notice on the day of his appointment, that he was determined to execute the full rigour of the law against all white men who should sell rum to his people. He declared that no licenses would be further granted, and called upon all to witness that he should be as good as his word.—This was a great and unexpected blow to the grog-shops, of which there were about *thirty* in and about the village of Manoa.

From Bombay.

BOMBAY, *July 20th*, 1831. Dear Brother Ely,—Since the date of my last letter, (May 14th) our mission has been bereaved of another of its members.—On Sabbath the 18th inst. we conveyed the remains of our dear brother GARRETT to the grave. By this afflictive providence, this mission has been deprived of one of its most useful members. [He was printer to the establishment.] He has left a widow in a feeble state of health, and two children to mourn his loss.—Yet the Lord has promised to support and sustain them under their trials. They need the prayers of the people of God. A widow with two little children and with a constitution broken down by a residence of more than twelve years in India, on mission ground, and far from her kindred and native land, is in wholly different and more trying circumstances than such persons would be in America. Make the case your own, and then think of it.

Brother Garrett was attacked with the dysentery on the 7th inst. From that time his strength gradually declined, until he sweetly fell asleep in Jesus on the night of the 16th. On Friday evening, while several of the members of the mission were present, he requested us to sing and pray with him. He selected the 29th Hymn of the 2d Book of Watts;

"Jesus, with all thy saints above,
My tongue would bear her part,"

and also the Hymn which begins with—

"Guide me, O thou great Jehovah,
Stranger through this barren land."

Occasionally his voice was heard amidst all the others. His soul seemed to triumph as he stood on the brink of Jordan, and took a view of the promised land. No doubts possessed his mind; and no clouds obscured his spiritual vision. The Lord was with him, and lit up for him the pathway through the valley of death. I never before saw a missionary in the embrace of death who had labored in the field till his work was done; and although I grieved to think that the *third* since the beginning of the year was about soon to to be taken from us, yet I could not but rejoice that in this case death was deprived of his sting, and the grave of victory. I felt that to die in Jesus must be glorious indeed: and could not refrain from whispering the prayer, "Let me die the death of the righteous, and let my last end be like his."

P. S. Brother Graves and wife are now both unwell, and have been for many years. For two years past they have been at the Nielgherry Hills for their health. My health is at present good. We have another Hindoo, a Brahmin, propounded to the church, who will soon be received. Four or five aged women are also serious, and have asked for baptism.

Philadelphian.

Liberia.

We continue to hear the most encouraging reports from this growing colony; towards which so many eyes in America are turned with solicitude. The Rev. Wm. Abels, who went out to Liberia as master of the colonial schooner, Margaret Mercer, says:—Nothing struck me as more remarkable than the great superiority, intelligence, manners, conversation, dress and general appearance in every respect, of the people over their colored brethren in America. So much was I pleased with what I saw, that I observed to the people, should I make a true report it would hardly be credited in the United States. Among all that I have conversed with, I did not find a discontented person, or hear one desire to return to America. I saw no intemperance, nor did I hear a profane word uttered by any one. Being a minister of the gospel, on Christmas day I preached both in the Methodist and Baptist church, to full and attentive congregations of from three to four hundred persons in each. I know of no place where the Sabbath appears to be more respected than in Monrovia. Most of the settlers appear to be rapidly acquiring property; and I have no doubt doing better for themselves and their children in Liberia than they could do in any other part of the world. Could the free people of color in this country but see the real condition of their brethren who have settled in Africa, I am persuaded they would require no other motive to induce them to emigrate. This is my decided and deliberate judgment.

I have several times dined with the colonists, and I think no better tables could be set in any part of the world. We had every thing that hearts could desire, of meats, and fish, and fowls, and vegetables, and wines, &c. &c.—*Badger's Weekly Messenger.*

OURSELF.—We have heard from some persons who have lately arrived in the Colony, that it is currently reported, that we are anxious to return to the U. S. but are not allowed so to do. This is really laughable.—*Liberia Herald.*

MORTALITY AT LIBERIA AMONG THE EMIGRANTS, PER VOLADOR OF BALTIMORE.—In our last August No. we stated that we knew from an authentic source (Dr. Todson, Colonial Physician) that but *two* of the emigrants in the above vessel had died. This does not appear to satisfy Mr. Garrison of the Liberator who calls upon his readers to mark our deception! We repeat it again, not only on the authority of the Colonial Physician but from our own knowledge of facts.—*ib.*

MONROVIA READING ROOM.—On Monday the 19th inst. a number of gentlemen, associated themselves together for the purpose of opening, and establishing a Reading Room. Since then, they have rented a very convenient house in the centre of the town, and opened their Reading Room, where papers from various parts of the Union are deposited. They intend as early as possible, to attach a Library to it. Editors and others friendly to the cause of education are invited to forward papers and books for the use of the said society.—*ib.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MARCH 14, 1832.

Bible Stories for Children.—We regret that we have not been enabled, this week, to enrich our *Children's Department* with the fifth number of *Bible Stories;* it not having yet reached us. We would take this occasion again to suggest to our subscribers, the propriety of directing the attention of their children to these interesting articles; and endeavoring to enforce upon their minds, the important truth presented in so interesting a manner in these little stories.

Daily Verse Expositor.—We have received the first number of a handsome little volume, with the above title, conducted by *Charles Hall*, New-York. This work is designed principally for the use of those who are engaged in studying the Sacred Scriptures according to the *verse a day* system. It will be published in numbers of 36 pages each, at 12½ cents a number. The first number furnishes a succinct commentary, adapted to the capacities of children, on the first part of the Acts of the Apostles. The whole book of Acts is to be comprised in 18 numbers. A cursory examination of this little work, has left on our mind a favorable impression of its merits.

"*The World; as it is—and—as it should be.*"—We have received the second number of a handsome weekly sheet, with the above title. It is published at Philadelphia, under the editorial management of *Charles W. Denison*, Esq., late editor of the *Stonington Phœnix*, and more recently of the *Herald of Peace*. This periodical is to be devoted more particularly to the interests of the Particular Baptist denomination. We wish the editor abundant success in his arduous labors.

Magdalen Facts, No. 1. *By J. R. M'Dowell*, late Chaplain to the Magdalen Asylum. This is the title of a pamphlet recently published in New-York, which brings to light many startling facts respecting the abominations practiced in that city. The author has our thanks for the copy forwarded to us. We may hereafter give some extracts.

Somewhat Singular.—We have received an intimation from one of our agents in Illinois, to discontinue sending the Luminary to a subscriber, on the alleged ground of some objectionable sentiments contained in our paper of November last. On referring to our subscription book, we find that the individual who desires to have his paper discontinued, did not become a subscriber to the Luminary till January last, *two months after the appearance of the objectionable article!!* Query. To what officious friend are we indebted for the influence exerted upon this subscriber?

Gradual Emancipation.

It will be recollected by the readers of our paper, that a plan was projected, some months since, for the establishment of an Emancipation Society, with reference to the slave population of this state. A pledge was at that time circulated, as a preparatory step to the formation of a Society; with the understanding, that whenever fifty signers were procured to it, a meeting should be called to organize a permanent institution. We are authorized to say, this number of individuals have become signers to the pledge, and nothing now remains to be done but the calling of the meeting, to complete the organization of the institution. Our object is, to call the attention of those to the subject who contemplate becoming members of this Society. We would suggest the propriety of calling a meeting of those friendly to this benevolent and patriotic scheme, to be held in Frankfort, on the 4th of July next.

We have been requested by the author of a plan for the gradual emancipation of the slave population of our state, which recently appeared in the Lexington Observer, to give his article a place in our columns. We shall next week comply with his request; and at the same time publish some remarks on this article, which have recently appeared in the same paper. We would, however, suggest to "*Fredericus*," and "*Legion*," the propriety of deferring the adoption of any permanent plan for the effectuating of the proposed object, until the organization of the Society we have mentioned above. In the mean time, the interests of the cause might be greatly subserved, if persons friendly to its great objects, would interest themselves in procuring additional signatures, in the several counties throughout the state, to the pledge already signed by upwards of fifty individuals. For this purpose, and for the benefit of those who may have forgotten its purport, we subjoin

☞THE PLEDGE.☜

Several citizens, slave-holders, under a full conviction that there are insurmountable obstacles to the general emancipation of the present generation of slaves, but equally convinced of the *necessity and practicability of emancipating their future offspring*, are desirous that a society be formed for the purpose of investigating and impressing *these truths* on the public mind, as well by example as by precept; by placing themselves, immediately, by mutual voluntary arrangement, under a well regulated system for gradual emancipation; such a system as they would recommend to their fellow-citizens for adoption as the law of the land. In this view it is proposed to all slave-holders, of every religion, opinion, or country, who are willing to abolish slavery by the gradual emancipation of the coming generation, to form themselves into societies having these great and glorious objects in view. Persons inclined to make the experiment will forward their names to the Publisher of the Luminary, Lexington. And so soon as the names of fifty slave holders are obtained, a meeting will be notified for the purpose of forming an institution and organizing the society.

Slavery in Virginia & Maryland.

We call the attention of our readers to the annexed extract from the Constitutional Whig. They will perceive that Maryland is awake to her danger, and is preparing to repel it. We shall, perhaps, at some future time, publish the speech of Mr. Summers of Kanhawa, delivered in the Assembly of Virginia.—Among those who have advocated the propriety of Legislative action on this subject, in the Virginia Legislature, are Messrs. Summers, Moore, Bolling, Randolph, Rives, Powell of Spotsylvania, Marshall of Fauquier, Roane of Hanover, Faulkner of Berkeley, Preston of Montgomery, Chandler of Norfolk, and Garland of Amherst.

From the Constitutional Whig. Feb. 4, 1832.

☞ the Annapolis Republican, regretting from its narrow dimensions, its inability to republish the Debate in the Virginia House of Delegates, adds the following remarks. We were unable to find the bill reported by Mr. Brookhart, alluded to, or any sketch of its provisions.

"We regret our inability to publish this debate which does honor to the talents of Virginia, the more, as our own Legislature are upon the very threshold of this great subject. The Joint Committee of the two Houses have had the numerous petitions before them and are now devoting themselves to the question. We have not heard of any direct proposition being yet made, except that contained in the bill reported by Mr. Brockhart, which has been referred by the House of Delegates to the Joint Committee.

"There can be no mistake as to the general desire for some decided act of legislation in this State, in relation to the state of our population—What that measure shall be is indeed a grave question. That some measure should be devised to satisfy both the owners of slaves and the friends of an ultimate emancipation of that race, though difficult, is not impossible. The period has arrived to inquire whether this fair section of the Union is to continue to be cursed with a condition of society every way so disastrous to our true interest.

"*What is to be done?*

"For ourselves we are free to answer, at once—and let every man in the State, think of the subject and speak out his sentiment—*the occasion requires it.*

"We are for a radical change in the conditions of the population of the State—not an immediate—not a sudden—not a violent revolution—but a determined and prospective change, a change which shall at some day, enable our children to call every son of the soil a citizen and a brother.

"The time we believe has arrived when it becomes necessary to inform the whole of the population of this state, and especially the better informed of the colored people, that for their interest as well as for ours, a separation must be looked to, provided for, and *effected.* Neither our interest nor theirs, admit that this country can become their country, nor can it be divided between us.—Who will consent to perpetuate a condition of society such as unhappily now exist?—Slavery must some day be banished from this land.—Mankind, or at least republicans, are becoming as indisposed to impose as to endure shackles.—Enlightened statesmen cannot avoid preparing the community for a change, that all must agree to be inevitable. The great object is so to provide for that change as to unite all hearts and complexions in the measure."

From the Alexandria Gazette, Feb. 27.

A bill of a very important character, relative to the free people of colour, has been reported by the Committee to the Legislature of Maryland. It proposes to borrow $100.000 to aid in the transportation of emigrants beyond the United States. It is more severe in its provisions than the Bill passed by the Virginia House of Delegates.

For the Western Luminary.

Hanover Academy and Indiana Theological Seminary.

The Board of Trustees deem it a duty which they owe to the community, as well as the interests of the Institution over which they are placed, to give a more detailed account of its origin and progress, than has hitherto appeared. They believe that its origin may be traced to the agonized feelings of a few ministering brethren, on being unable to attend to the "Macedonian cry," that reached them from the destitute settlements of Indiana.—They had been fervently praying the Lord of the harvest, to send more laborers into his harvest: but the supply from abroad, seemed so entirely inadequte to the increasing wants of the population, daily swelling by the "tide of emigration," that they were led to the conviction that *ministers must be raised up on the ground.*

Consequently as early as the year 1825, a committee of the Salem Presbytery was appointed to draft the plan of a Seminary, and select a location. They presented a plan of a Manuel Labor School, and selected the spot which is now occupied by the Institution.—But to proceed with the proposed sketch.

LOCATION.

Hanover Academy, embracing the Indiana Theological Seminary, is located in South Hanover, Jefferson county, Indiana, six miles below Madison, on the bluff of the Ohio.—The experience of 20 years, prove it to be one of the most healthy situations in the Western country. As an evidence of the morality of the dense population of the neighborhood, a member of the Board states, that during a residence of nine years among them, he has not heard one profane oath. Ardent spirits are entirely excluded, not only from the family and social circles, but also from the harvest field, house-raising, &c. The pleasant little village will open for the accommodation of students and others two stores, but neither grocery nor tavern where ardent spirits can be obtained.

LITERARY DEPARTMENT.

The Academy has been in successful operation five years. About three years since it was chartered by an act of the legislature; and the number of students has gradually increased, from 6 to 40, the present number on the catalogue. These are under the immediate instruction of a professor of Languages, a professor of Mathematics and the Rev. Dr. Matthews, and Professor Cunningham; who attend to the department of Moral Science.

A firm conviction, that in order to make a fair experiment of the Manual Labor System, it will be necessary to carry the student through his entire course, without interrupting his industrious habits, has led the Board to the determination to give to this department the grade of a College. And as an evidence that a thorough education is intended to be given, it may be sufficient to state, that at a recent meeting of the Board, the "Course of Study," of Miami University was adopted verbatim, with the exception of the Spanish and French Languages.

ACCOMMODATIONS FOR STUDENTS, PRICE OF BOARD, &c.

The boarding-house, a large brick building, will be open for the reception of students at the commencement of the next session. The rooms will be furnished by the Trustees, and subject to only one dollar rent per annum from each student. The price of board is one dollar per week. Sixty cents of this, however, according to existing regulations, are paid in labor: as each student is required to labor at least two hours per day, for which he receives five cents per hour. And the privilege is given of defraying the whole expense of board in the same way, (which will require about 3 hour per day,) provided the student continues to maintain a respectable standing in his class.*

In addition to their present public building, the Board have resolved to erect a brick building 70 by 37 feet, three and a half stories high; which will furnish a public hall, two recitation rooms, and two library rooms, and dormitories for 52 students. This building is now under contract, and will be completed as speedily as possible.

The price of tuition is $7,50 per session. There will be two sessions in the year of five months each; commencing on the first Monday in May and November, and closing on the last Wednesdays in March and September.

CONDITIONS OF ENTRANCE.

No conditions are required of those who would enter this department but a good moral character.—And all students who maintain such a character, are industrious and make encouraging progress in their studies, will receive every attention and encouragement, without respect to their religious opinions.—And as English Grammar, Arithmetic and Geography, are taught in the preparatory department; those will be admitted who are able to read English with facility. A primary school is also intended to be connected with the institution, that a door may be opened to those who wish to obtain merely a thorough English education.

THEOLOGICAL DEPARTMENT.

This department is under the immediate patronage and control of the Synod of Indiana. By a unanimous vote of that body, Dr. Matthews of Shepherdstown, Va., was elected Professor of Didactic and Polemic Theology, and Mr. John W. Cunningham teacher of Biblical Criticism. Dr. Matthews' high standing as a man of talents and a sound Theologian is so well known, that it is unnecessary to say a word with reference to him. Mr. Cunningham after graduating, took the regular three years' course at Princeton, and was unanimously recommended by the professors of that institution as eminently qualified, as an Oriental scholar, for the office of Professor of Biblical Criticism. Confiding in this recommendation, Mr. Cunningham was directed to spend one year at Andover, that he might become familiar with the mode of instruction in that celebrated school, as well as prosecute his studies with a reference to his appointment. Having done this, Mr. Cunningham joined his venerable collegue, and the first class was organized in November last, consisting of two young gentlemen graduates of Miami University. There is a prospect that this class will be increased with the commencement of next session.

The Theological library consists of nearly 1000 volumes, principally selected at the east by Mr. Cunningham, and may be considered a collection of choice books. Mr. Cunningham moreover, sent to Europe for a number of rare and valuable works which could not be procured in the United States. These, together with some others collected in the east, are expected this spring, which will probably increase the library to nearly twice its present size. And besides, the students have access to the library of the Professors, consisting of about 3000 volumes. Tuition in this department is gratuitous.

ADMITTANCE INTO THE THEOLOGICAL DEPARTMENT.

Young gentlemen entering this department will be expected to furnish certificates of their regular standing in the church; and diplomas of the first degree in some college: and in absence of this, they will be expected to submit to an examination by the faculty on their literary course. It may be understood, however, that such young men as may have been received as students of Divinity, by any Presbytery, will be admissible.

The manifest smiles of Divine Povidence, with which this infant institution has been favored, encourages its friends to go forward. Deeply impressed with the magnitude of their enterprise and the importance of its results—"Onward" has been their motto, confiding in Him, to whom they have most devoutly consecrated their Institution. And, they would here record the grateful acknowledgement, that they have not trusted in vain. As funds have been wanted, friends have been raised up to furnish them.—And when they reflect, that their institution is probably, to exert an important agency; not only in giving character to one of the greatest nations on earth, but in shaping the eternal destiny of unborn millions, they feel prepared to make, if necessary, even greater sacrifices than they have yet made.

And though they need funds and are entirely dependent on the Christian community for them; yet they feel more solicitous to secure an interest in their *prayers*, that God would in mercy "build the house." Christian brethren, pray for us.

By order of the Board,
JOHN M. DICKEY, *Pres.*

*The price of board, here stated, has reference only to those students that work on the farm or garden; being 15 years of age or upwards. Mechanics will have the privilege of making their own engagements for work and enjoying the entire profits. And boys under the age of 15 will receive wages according to the value of their labor.

From the Kentucky Reporter.

To the President, Directors and Company of the

Lexington & Ohio Rail-Road.

Steam Boats are daily arriving at and departing from Frankfort; and nowithstanding the awful flood which has devastated the shores of the Ohio from head to mouth, business of all kinds and commerce are again diffusing every where their vivifying influence; giving bread to the hungry, work to the idle, and wealth to those who seek it: while we, inhabiting a land more highly gifted by Heaven than any other, eminently fertile, healthy and beautiful, are shivering over the embers of a bad fire, made with our last stick of wood, bought at three times its value, owing to the state of the roads; or if the day permits, standing at some corner amid a collection of other idlers, conversing on the state of the weather, and conjecturing when it will be possible for a half loaded wagon to travel ten miles a day. The Merchant has but few customers; the Mechanic but few orders for work; the Lawyer no fees; and the *Farmer no market for his superabundent produce rotting in his barn.*—Why is this? Whose fault is it? Our own—emphatically our own. We have not energy nor enterprize enough among us to lift us out of the mud. We hoard our "money as if it were diamonds, and fear to use it, as if it were the breath of life."—We save our *pence*, and lose *pounds* of wealth, and days of comfort.

We have individual capital and credit sufficient to accomplish almost any thing we choose to engage in. We should finish the McAdam Turnpike to Paris, and Maysville will do the rest. Instead of going on at a snail's pace with the *Rail Road* to Louisville, the whole line should be placed under contract. I know it can be done at a fair price, and be finished in two years; or if the Stockholders do not wish to undertake so much at once, let us have it completed to Frankfort, and not be as we are now and have been for months past, and are every winter and spring, cut off from the rest of the world; hermetically sealed as to commerce and travel, and all their attending pleasures and profits. Let us, as soon as possible, begin to realize more than any of us have ever dreamed of in relation to this magnificently useful enterprize.

A new Banking Company agreed to make a Ship Canal from New-Orleans to Lake Pontchartrain, (6 miles) as a bonus for its charter, and immediately engaged Messrs *McChord, Cameron, & Co.* to perform the contract. These gentlemen I am informed, have *eleven hundred hands*, now employed in the work. As the summer and sickly season approach, all these must be withdrawn to the north, and there remain till late in the fall. I doubt not, if early application be made, they will, for a fair price, undertake the whole road to Louisville, and finish it in *two* summers, instead of *ten;* or at any rate complete it to Frankfort this summer, and thus give us the advantage of Steam Boat navigation. What a glorious achievement will this be for the State, and how much to the pecuniary advantage of us all! The golden fruit, instead of requiring years to ripen, will immediately begin to fall into our laps.

But I am asked how can this be done?—Where is the money? In my opinion it can be easily obtained.

1st. Let the Stockholders be called on, at intervals throughout the year, to the amount of 20 per cent. of their stock—or

2nd. Let those who have spare capital, be permitted to advance it, and pay up all their stock, and receive equivalent advantages from the Company—or

3rd. Let one per cent. a month be called on the stock, and any deficiency made up by a loan, which I know can be obtained in Philadelphia or New-York, if not in Lexington.

No man can see a Rail-Road and remain an Infidel. The writer has examined the noblest in America, and unhesitatingly pronounces that the most obtuse intellect and bitterest prejudice, will be conquered by occular demonstration. If we make it this summer to Frankfort, next winter, when the Legislature assembles, instead of failing or refusing to endorse for us to obtain a loan of a few thousand dollars, they will be anxious to place the funds of the State in joint stock with us, and drive on to the most speedy completion of the whole road to the Ohio river.

A meeting of the Stockholders should be forthwith called, and it is therefore that I make this earnest appeal. I will not be a *mere looker on*, and see others put their shoulders to the wheel; according to my means, I will go as far as he who will go farthest. C.

FOREIGN NEWS.

From the New-York Observer.

By an arrival at this port, Havre papers have been received to the 12th of January, and London papers to the 10th.

The most important item of intelligence is the delay of Russia, Austria and Prussia to ratify the doings of the conference in relation to Holland and Belgium. While this matter remains unsettled the peace of Europe must be considered as in some danger.

It would seem that the British House of Lords are resolute in their determination again to reject the Reform Bill, and that King William has been under the necessity of resorting to the expedient of creating new peers to insure its passage.

ENGLAND.

Creation of new Peers.

We are informed by dates from London of the 11th inst. says a Paris paper of January 13th, that the Cabinet Council has finally agreed upon the number of new Peers to be created, and that it is definitively fixed at 45 or 50. Among others, Lord Dunraven, Lord Gormantown (an Irish Catholic,) Lord Lismore, and Lord Rosmore, all Irishmen, are mentioned.—These nominations are made to allay somewhat the jealousies of the Irish.—The rest of the new creation will consist of English peers and some Scotch ones.

BELGIUM AND HOLLAND.

Our readers will recollect, says the London Courier of January 9, that about a fortnight ago, we stated that the influence of Russia had extended to another Great power, and that serious doubts were entertained of the ratification of the treaty of peace between Belgium and Holland, agreed upon by the Conference. Circumstances have just occurred to convince us that we were perfectly well informed on the subject, and that if any ratification should arrive either from Prussia or Austria, it will be subject to so many modifications as to render it necessary to go through the whole affair de novo. Indeed, it is confidently stated that there will be no ratification before the time fixed upon by the Protocol, viz. the 15th inst.

POLAND.

A letter dated Berlin, Dec. 30, says, "The intercourse with Poland begins to revive. We frequently receive letters from Warsaw and other towns of Poland, but their contents are still of a gloomy description. Several bands of Polish insurgents have not yet laid down their arms, but are hidden in the woods, whence they occasionally attack the Russians. These bands must finally become bands of robbers, and as long as this state of disorder exists, it is not to be expected that Russia will proceed expeditiously with the re-organization of Poland.

SUMMARY.

CHARLES M. CUNNINGHAM, has resigned his office of Judge of the Fifth Judicial District, to which he was lately appointed by the Governor of Kentucky.

The nomination of General Porter as Governor of Michigan, has been confirmed by the Senate. The nomination of Mr. Shannon, of Kentucky, as Charge d'Affairs to Guatemala, in the place of W. N. Jeffers resigned, has also been confirmed.

The Virginia House of Delegates have passed the bill making appropriations for the removal of free negroes from that state to Liberia, by a vote of 79 to 41. It appropriates $35,000 for the present year, and $90,000 for 18 3, besides $10,000 for a temporary shelter at Liberia. This is the first time that any member of our Confederacy, coming fairly within the list of slave holding States, has commenced a series of efforts designed eventually to free itself from the curse of slavery. It is an act which reflects great honor upon Virginia, and cannot fail to exert a powerful influence upon other States.

The Legislature of Delaware has passed an act prohibiting the use of fire arms to free negroes.

The Legislature of North Carolina, at their late session, passed an act prohibiting colored persons from preaching, or acting as class-leaders.

A large meeting was held at Hartford, Conn. lately, on behalf of the Cherokees, at which the Hon. Nathaniel Terry presided. The meeting was addressed by Messrs. Boudinot and Ridge, agents of the Cherokees, and a collection of $156 was made for their benefit.

Trinitarian Bible Society.—A "Trinitarian Bible Society" has been organized in London, by persons who seceded from the British and Foreign Bible Society, because it refused to exclude from membership those who deny the doctrine of the Trinity. An Auxiliary has also been formed in Westminster, embracing several Associations.

The floods in the Susquehannah have been awful. In some places the ice was piled up *fifty feet high.*—The bridge at Columbia, perhaps the greatest structure of its kind in the world, has been nearly carried away.

It is stated that the Indians from the Rocky mountains, who some time since arrived at Washington, spoke of the present as a season of floods—because that the beavers had built their houses much higher than usual!

Death of Dr. Cornelius.

Died at the house of the Rev. Dr. Hawes, in this city, (Hartford, Conn.) on Sunday the 12th February, at 8 o'clock, A. M. the Rev. ELIAS CORNELIUS, D. D. in the 39th year of his age. Dr. Cornelius arrived here from Boston, on his way to New-York, on the preceding Monday. Notice had been given on the Sabbath, that he would make an address at the Monthly Concert in the Centre Church, the next evening. Though quite ill when he reached the city, he felt unwilling to disappoint the audience, and to lose an opportunity of pressing the claims of an object dear to his heart. With great difficulty, after nearly fainting in the pulpit, he finished his address, and with it his earthly labors. He took to his bed immediately on his return from the meeting, and notwithstanding all that medical skill and kind attentions could avail, his disorder, which was an affection of the brain, advanced rapidly to a fatal termination. This result was not, however, apprehended until Saturday, when it became evident that he was in danger. He was aware of his situation, and left messages for his family, and made arrangements for leaving the world, with christian calmness and peace. His heart was fixed, trusting in God. During the intervals of most acute spasms on Saturday afternoon and evening, he expressed his hope and confidence in Christ, and his willingness to depart and be with his Saviour. The funeral was attended on Wednesday afternoon in the Centre Church, when a discourse was delivered to a crowded and deeply solemn assembly, by Rev. Dr. Hawes, from John 17: 24. A sketch of the eminent services and character of Dr. Cornelius was given in the discourse, which we understand is to be published and from which we hope to present an extract hereafter to our readers. At present we only mention a few particulars. Dr. Cornelius was born in 1793 in Sormers, State of New-York. His parents were both pious, and their instructions made an early impression on his mind. When about seven years old he used to retire into the fields for private devotions. But these impressions in some measure wore away, and it was not until his Senior year in College, that he indulged the hope of salvation through Jesus Christ.—In the revival in Yale College in the year 1813, he was one of the earliest subjects. Then a flame of divine love appeared to be kindled in his bosom, which became brighter and brighter while he was in the body, and which we believe burns with new brightness in the upper world. His affections, naturally ardent, were no less so in religion. He entered with earnestness upon the work of doing good.

After he graduated he resided in the College for a time, pursuing Theological studies with Dr. Dwight. In the revival of 1815 it was the privilege of the writer to occupy a room opposite his in the college—and the interest which Dr. Cornelius then felt in the spiritual welfare of the students, his admonitions, and the meetings for a kind of family prayer at evening which he established in his room, for the students residing in that part of the College, will not soon be forgotten. Dr. Cornelius finished his professional course with Dr. Beecher in Litchfield. His heart was early fixed on Foreign Missions. With the intention of entering for life into that service, he offered himself to the Board of Foreign Missions and was accepted. In their employment he executed several agencies; and in 1816, with a commission also from the Missionary Society of Connecticut, he visited the South-Western States. During this tour he organized the church in New-Orleans which was soon after under the pastoral care of Rev. Mr. Larned. He visited also the Missionary stations among the Indians, and with success preached the Gospel of Jesus Christ. In 1819 he was settled as Colleague with Rev. Dr. Worcester over the Tabernacle Church, Salem, Mass. By this arrangement the services of Dr. Worcester as Corresponding Secretary, were rendered a large part of the year to the Board of Foreign Missions.—Dr. Cornelius continued at Salem until September, 1826, much respected and beloved, and with evident tokens of the approbation of his Divine Master—when he was chosen Secretary of the American Education Society. His abundant, judicious and peculiarly successful services for that institution, are too well known to be dwelt on here. It was after long deliberation, and not until he was convinced the dictates of duty demanded such a course, that he consented to relinquish that important post and accept the appointment of Corresponding Secretary of the American Board of Foreign Missions. He had only just begun to direct his powers to this object—but with a devotedness of purpose and an intelligence of plan, we are told, which gave promise of usefulness greater even than was anticipated.

But his strength was weakened in the way—his days were shortened. The church laments—and well she may lament when the hand of God is removing so rapidly one and another in whom she reposed so much confidence, and on whom she placed so much reliance. And though it becomes all the friends of the Board to enquire wherefore God is thus dealing with his people, let them not despond. He lives who redeemed the Church with His own blood, and lives it with an ardour which never yet dwelt in mortal bosom. The Church has often been called to similar trials of faith. Her dearest sons, and those which it would seem she could least spare—yea even, could not spare at all without falling under the power of the enemy, have been cut down in the midst of their usefulness. But Christ has still upheld the Church.—And one reason, doubtless, why these trying events are permitted to transpire is, that the Church may practically feel that God is able to carry forward his cause in the most adverse circumstances, and that her hope should not rest on an arm of flesh. The death of any christian, however great his usefulness, that leads the Church to more simple reliance on God, to more earnest and sincere supplications, will be a greater blessings than his life can possibly be. May all our readers 'be followers of those who through faith and patience inherit the promises.'—*Connecticut Observer.*

Advertising Patronage.

It is very desirable to us, that the advertising patronage of the Luminary should be increased. We hope the friends of the paper will lend us their aid in effecting this object. We speak from correct information, when we say, that the Luminary has a more extensive circulation than any newspaper west of the Alleghanies. Advertisements left at the office, or at *A. T. Skillman's* Book Store, will be promptly inserted, at the usual rates.

CLASSICAL & SELECT SCHOOL.

Mr. G. Whipple

PROPOSES opening a School, for Males and Females, in the new building, nearly opposite Van Doren's Collegiate Institute.

Having had experience as a Teacher, in one of the best institutions in the State of New-York, he flatters himself he shall be able to give satisfaction to those parents who may entrust him with the education of their children.

TERMS.

Reading, Writing, and Spelling,	$3 50	per qr.
Arithmetic, Book-Keeping, English Grammar, and Geography,	$4 50	"
History, Ancient and Modern, Rhetoric, Logic, &c.	$5 00	"
Natural and Moral Philosophy, Geometry, Algebra, Latin and Greek,	$6 00	"

REFERENCES.

Rev. N. H. HALL, Dr. J. SCOTT,
Rev. B. O. PEERS, T. T. SKILLMAN,
J. M. McCALLA, Esq. A. T. SKILLMAN,

The first quarter will commence on Monday the 19th inst.

Lexington, March 12th, 1832. 37-tf.

Sunday School Books.

AN ample supply of the above Books will be kept at the American Sunday School Union Depository on 5th cross street, between Main and Market sts. and opposite Beer's Tavern, Louisville Ky by

JOHN PAGE SMITH, Book Agent.

March 1st, 1832.

☞ Printers in the West, friendly to the Sunday School cause, are requested to publish the above notice in their papers.

FOR SALE,

A FARM, containing near one hundred and forty acres of good land, lying in the vicinity of Nicholasville, Jessamine county, on which is an elegant brick house, and other necessary improvements, and a good apple orchard. Persons wishing to purchase, are requested to make immediate application. For further particulars apply to the owner on the premises.

JOHN L. PRICE.

Feb. 20th, 1832. 35-3m.

POETRY.

From the Boston Recorder.

On the Death of the Rev. Dr. Elias Cornelius.

"All ye that are about him, bemoan him, and all ye that know his name, say, How is the *strong staff* broken!—and the *beautiful rod!*"—Jer 43: 17.

It cannot be, it cannot be, that thou art on thy bier!—
But yesterday in all the prime of life's unspent career.
I've seen the forest's noblest tree laid low when lightnings shine,
And the column in its majesty torn from the temple shrine,
But little deem'd that ice so soon would check thy vital stream,
Or the sun that soar'd without a cloud thus veil its noon-tide beam.

I've seen thee in thy glory stand, while all around was hush'd,
And seraph wisdom from thy lips, in tones of music gush'd;
For thou with willing hand didst lay, at joyous morning's hour,
Down at the feet of Him who gave, thy beauty and thy power;
Thou for the helpless sons of woe didst plead with words of flame,
And boldly strike the rocky heart, in thy Redeemer's name.

And lo! that withering race who fade as dew 'neath Summer's ray,
Who like the rootless weed are toss'd from their own earth away,
Who trusted to a nation's vow, but found that faith was vain,
And to their fathers's sepulchres return no more again,—
They need thy blended eloquence of lip and eye and brow,
They need the righteous as a shield,—*why art thou absent now?*

Long shall thine image freshly dwell beside their ancient streams,
Or mid their wanderings far and wide shall gild their alien dreams,—
For Heaven to their sequester'd haunts thine early steps did guide,
And the Cherokee hath blest thy prayer, his cabin-hearth beside,—
The Osage orphan meekly breath'd her sorrows to thine ear,
And the lofty warrior knelt him down with strange repentant tear.

I see a consecrated throng of youthful watchman rise,
Still girding on for Zion's sake, their heaven-wrought panoplies;
These in their solitudes obscure thy generous ardor sought,
And gathering with a tireless hand up to the temple brought;
These, when the altar of their God they serve with hallow'd zeal,
Shall wear thy memory on their heart, an everlasting seal.

I hear a voice of wailing, from the islands of the sea,
Salvation's distant heralds mourn on heathen shores for thee,—
Thy constant love like Gilead's balm refresh'd their weary mind,
And with the holy *Evarts'* name, thine own was strongly twin'd;
But thou from their astonish'd gaze hast like a vision fled,
Just wrapt his mantle round thy breast, then joined him with the dead.

Farewell! we yield thee to the grave with many a bitter tear,
Though 'twas not meet a soul like thine should longer tarry here;
Fond clustering hopes have sunk with thee that earth can ne'er restore;
Love casts a garland on thy turf that may not blossom more;
But thou art where the dream of Hope doth in fruition fade,
And love immortal and refined, glow on without a shade.

Hartford, February 12th, 1832. L. H. S.

Sunday School Department.

From the Sunday School Journal.

A Letter to Sabbath School Children.

Wethersfield, Conn. Feb. 6, 1832.

My Dear Young Friends,—I have some news to tell you. I suppose it will make you feel sad to hear it; still I hope it may do you good. Where I live there is a Sabbath school scholar in a place of punishment. I will tell you why. He did very wickedly. He broke the eight commandment. He broke the law of his Father in heaven, and the law of the State, which is founded upon that law. He did not do this because he was a poor, ignorant boy, urged by necessity, and not knowing it was wrong. He had been to a good school. He had studied grammar, history, geography, &c. He had been to a Sabbath school too. But when he was at home he used to take things that did not belong to him. After he was sent to a boarding school he did not do any better. One day while at school he opened the drawer of a school mate, and saw two sixpences in it. While he was thinking about taking them, another boy told him if he would take one, he would take the other. So they divided the sixpences between them. When the money was missed, they both denied their having taken it. They tried to cover up one sin by committing another. It shows a very wicked heart to do this. One of the boys felt so bad in his mind that he had to take this covering off. He confessed the truth to his teacher, was sorry, and did so no more. The boy who is now in a place of punishment, had a harder heart. He not only stole and lied, but he was not sorry for it. He would not confess it. To escape punishment, he ran away from school. He travelled almost all night, in the dark, on foot, and alone. God saw this wicked boy in the darkness, but this wicked boy did not once think of God. When it was almost morning, he crawled into a barn, and slept on the hay. When he got up, he went on till he came to a large city. In this city nobody knew him, and he knew nobody. As he loved sin, so he sought the company of sinners. He soon found a bad boy, who had run away from a good mother, and been to sea. That boy asked him to join him in stealing. He was willing; he stole. But this time he could not escape. An officer caught him, and put him in jail. The judge and jury, hearing what bad deeds he had done, sent him here to be punished. When I saw him first, he had strong irons round his wrists and ancles.—Now he does not fare so well as he used to. He has to rise early in the morning, work all day, and then get nothing for it. He lives on coarse food. He eats and sleeps alone in a very small room. He has neither table nor chair. At night, when he comes in from his labour, he has no fire to go to, and he makes his bed on the straw. Now he begins to see how bad he has been. He cannot help thinking how he has sinned against his Father in heaven, and into what a condition his sins have already brought him. Sometimes he lies awake at night thinking of these things. Not long since he sent for me late at night to come and converse with him. I went. He felt greatly pained in his heart, on account of what he had done. Large tears ran down his cheeks. He put his little hand through the iron grating of the door, and taking mine, inquired, "O what shall I do to be saved?" The other day this boy's teacher and two of his school mates came to see him. They seemed quite sad, and he could hardly speak to them at first.

His sister (he has no father nor mother living) lately sent him a letter. She begged him to implore pardon for his sins, when in his little room. She talked to him very tenderly. She told him that his little brother often speaks of him, and wonders where he is, but that she could not break his little heart by telling him. I will not write any more, for fear my letter will be so long that it will weary you to read it. I will not say a word to your teachers now, lest you might think that I do not mean this letter for you. *I do mean it for you,* my dear Sabbath school children. The boy in punishment has this very day charged me to tell all the Sabbath school children I can, how bad it is to sin, and *to take warning from him.*

If I write to you again, I hope I shall be able to tell you some news that will make you feel happy. May the Lord ever more bless you, and have you in his holy keeping.

Your friend,
G. Barrett,
Chaplain of the Connecticut State Prison.

Teachers Blest.

If one fact is more abundantly proved than any other, by the history of Sunday schools in the United States, it is that God blesses the means of grace which we employ for the benefit of others to our own salvation. It is most remarkable, that hitherto, in proportion to the numbers employed as teachers and as learners, the blessings of the institution have come in far greater measure upon the former than upon the latter. We think this consideration may be urged with great propriety on persons who are, in other respects, well qualified for the office of a teacher, but who feel their utter deficiency in the matter of vital personal piety. The fact that they *feel* this deficiency is a favourable circumstance in their case; and we are very sure that there is no form in which religion is so likely to arrest and fix their thoughts, or engage and engross their affections, than in an effort to unfold its excellencies and attractions to a circle of little children.—*Ib.*

Thoughts for Teachers.

There may be honest and unavoidable differences of opinion among christian men and women, respecting some subjects of vital interest to the Redeemer's kingdom, but they are not *separating* subjects, and we think there is less need of their introduction into Sunday schools than any where else. The desire of every teacher, we presume, is that the simple truth, as it is in Jesus, may find its way to the hearts of his pupil; that some spot in the fallow ground may yield to Divine culture, and that the seed of grace being sown, may take root and bear fruit abundantly.

Sometimes great disappointment will arise from the natural frivolity and heedlessness of childhood, and often he will find a studied indifference and opposition; and this will, in ordinary cases, grow more and more obvious and inveterate as the effort to convince and persuade increases. Children very early learn to think it an evidence of weakness to manifest any feeling on religious subjects, and the conduct and example of others by no means correct this view of the matter.—They may feel deeply, and are considered stupid if they do not feel deeply, on a thousand other subjects; but there is an armour of pride upon man which must be wrested from him,—there is a meekness and lowliness which must possess his heart before the image of Jesus can be impressed on it; and the teacher who does not rejoice and give glory to God at the first token of a yielding pride, and the earliest indication of a softening heart, is probably seldom found. In most of our schools, where years of instruction have been spent without apparent fruit, it seems as if the inquiry should not be, in what form, or under what circumstances, will we accept a visit from the King of grace? but rather, how shall we shake off this slumber of death? How shall we prepare His way before Him, and prepare ourselves for His coming? He may come "at even, or at midnight, or at cock-crowing, or in the morning;" and coming suddenly, he may find us sleeping, and assign us our place with the unprofitable servant in outer darkness.—*Ib.*

Temperance Department.

Alcohol not in Vegetables.

It is desirable that this subject should be well understood. If any point in philosophy is well established, it is, that chemical compounds differ essentially and often entirely from each other, and from the elements of which they are made up.—Hence, ardent spirit is not extracted from the articles used in its manufacture, but is formed out of their constituent principles; and of course, is a *distinct* substance, possessing new properties and new relations; and let no devotee of the bottle imagine, that by mingling his spirit with water he is rendering it inoffensive, or that he is causing it to resemble even imperfectly, the wholesome nutriment from which it was derived. It must be decomposed and its elements recombined, before such a result can be produced. Even in wine, beer, and other fermented liquors, spirit exists as spirit and operates as spirit. This every tippler knows; and he knows too, that diluting his drams with water does not affect their powers of intoxication; it renders their immediate operation on the stomach less violent.

The truth therefore is, that ardent spirit is no part of the natural food of man, that no vegetable compounds contain it; but that it may be formed from some of them by peculiar chemical processes which change their nature, and give them qualities entirely new and distinct. After these processes are completed, it may be extracted, and separated from other matters by distillation. It is an absolute poison; and it is extremely doubtful, whether any man in health can drink it, even in moderate quantities, without *essential injury.* Certainly it is hazardous and foolish to make the experiment, and it should be remembered that he who dies a drunkard dies by suicide. Ardent spirit ought to be confined to the shelves of the apothecary, and should be administered with as much caution as any other remedy of equal power.—*Boston Recorder.*

Temperance.

The cause of Temperance has certainly received a new impulse in this state within a few months. Its friends are bestirring themselves in various parts of the state, more than they have done. We hope they will direct their efforts specially against the traffic in ardent spirits in every shape. The time must come and will come ere long, when no maker or vender of the drink of drunkards will find himself welcome in reputable society. The time has been, when they only partook of a common errror, and were deserving of no peculiar reproach. But that time is passing away. The employment is already sinking in the scale of respectability; and as light is increased and spread, it will continue to sink, till those who, for the love of money, continue to shut their eyes against the light and cling to the traffic, will find themselves dragged down by it, into the regions of disgrace in this world, and "shame and everlasting contempt" in the world to come.—There are many among them, who do not yet deserve to be, where they certainly will be if they persevere much longer. We beg of them to "escape for their lives," before the love of "filthy lucre" shall make the lives which they now *enjoy* a perpetual curse to them.—*Vermont Chronicle.*

From the Christian Watchman.

The way to get Professors to give up making Rum; and a church member to give up selling it.

1. Let each member of the church make it a subject of *daily* secret prayer; and beseech God to convince those persons of the great wickedness of continuing a business, which tends to destroy the bodies and souls of men.

2. Let them also daily, in their families, beseech God to purify his church from all such abominations.

3 Let each brother in the church, go in kindness to such person, and tell them that they stand in the way of the Temperance Reformation, and are perpetuating intemperance and all its curses; that they are counteracting the efficacy of the gospel,—dishonouring God, and ruining the souls of men.

4. Let those who abhor such wickedness, meet together for consultation and prayer, as to the best way of removing it.

5. Let them send a committee to the offending persons, and inform them that the time has come when drunkards and drunkard makers are classed together; and that if they continue this business, they will be in great danger of ruining their souls; and though they should gain the whole world, they will at last stand at the divine tribunal, stained with the guilt of destroying the souls of their fellow men. And if they have the spirit of Christ, they will renounce the immoral, wicked and destructive traffic forever. Kindness.

American Churches.

It is known to all persons who are acquainted with the churches of Christ in the United States, that an unusual number of persons have been admitted to many of them during the past year.—The American Temperance Society is desirous of ascertaining concerning those churches, the following particulars, viz:

1. Are there any persons in them who traffic in ardent spirit? If so, how many?

2. What proportion of the persons who have been admitted to those churches, during the past year, do not use it?

3. What proportion of the whole population to whom the gospel is preached in the town or parish abstain from the use of it?

If the ministers of those churches, when they make their returns to the various ecclesiastical bodies with which they are connected, will answer the above questions; or the friends of Temperance will answer them with regard to any particular County, or any number of Parishes, in the public papers, or by letter to the subscriber, they will promote the cause of Temperance, and perform an important service to the community.

Justin Edwards,
Cor. Sec. Am. Temp. Society.

P. S. Editors of papers friendly to the cause of Temperance are requested to insert the above in their publications.—*Journal of Humanity.*

Miscellaneous.

Proposed Day of Prayer.

Fifty Millions destroyed by the Spasmodic Cholera.*

In view of the tormenting sickness, with which God is now visiting many portions of the earth, and in considering the rapidity with which it has spread over lofty mountains and extended seas, approximating nearer and nearer to our own continent,—we have been requested to suggest the propriety of observing A DAY OF SPECIAL PRAYER, in reference to this calamity,—some season, in which Christians of all denominations, and as extensively as may be, may unite their supplications to Almighty God, that he may stay the progress of this contagion. It will become us most devoutly to acknowledge his kind preservation of our country hitherto, and to humble ourselves in the conviction of our guilt and ill desert. Should we do this, in connexion with other prudent measures of safeguard, we may hope by Divine mercy to escape from the "overflowing scourge." In a most eminent manner, "the Lord's voice now crieth unto the city;" we are awfully warned of our danger, by the well-attested facts which are before us, in the prevalence and mortality of the disease referred to.

It is almost fifteen years since this awful pestilence, denominated THE CHOLERA, commenced its most recent fearful ravages. It is reported to have existed in previous years, but never with the virulence and universality which it has of late. A writer in a Calcutta paper affirms, that he observed the Cholera among the Koorareens, in 1815, —a year before its appearance at Jessore, which was Agust 20, 1817. In the Bengal Medical Report, it is stated to have appeared in the Nuddeah and Mymunsing districts, in May 1817, raging extensively there in June, and in July it reached the distant district of Dacca. Jessore, where it appeared in 1817, is situated in the midst of rank vegetation, and is very poorly located as to free air. It visited Calcutta also, and its vicinity, and then extended into Babar, Dinapore, Patna, &c. It attacked the grand army under the Marquis of Hastings, when marching easterly from Sindh, a branch of the Ganges. For ten days, the camp was an hospital, the deaths unusually sudden, destroying a tenth of the number collected. It extended in various directions to the interior of India, and in August, 1818, at Punderpoor, 3000 died, of a comparatively small population. In September, it had reached the Persian Gulf.

Its progress in Central India had been equally rapid. It entered the Madras territories in August, leaving places north and east untouched.—Between August 1817, and June 1818, before it had reached Madras or Bombay, 150,000 were computed to have died in the East-India Company's territories alone; whole villages were depopulated by death and flight. M. Morea de Jonnes calculated, that one tenth of the population of Hindostan was attacked, of which, six in ten died. In November, it left Madras, and appeared on the south of the coast of Coromandel. In 1819, the malady, by its prevalence in all climates, proved that its course was unrestrained but by Omnipotence. From the valley of Nepaul, it spread over the mountains of Himalaya, into Thibet and Tartary, disregarding snows and rarefied atmosphere. It established itself in the Ultra Gangetic Peninsula, having devastated Arracan, Malacca, and Penang. At Mauritius, it appeared in November, 1819; and it is said that a similar epidemic prevailed in the colony in 1775. In November 1819, it burst forth suddenly, in all quarters of Port Louis. It ceased in the island, January, 1820, after the death of about 20,000 persons, nearly a quarter of the population. In 1820, it spread through the whole of the vast Indo-Chinese countries. In Siam, it spread death and starvation. In the city of Banlok alone, 40,000 died. In Cochin-China, Tonquin and Manilla, its ravages were awful. China was attacked on the north-west and south-east, nearly at the same time.

It was equally active in over-running other countries. It invaded Sumatra in 1820 and 1821, extending to Palembang, where thousands died. In April, 1821, it desolated Java, where 100,000 are computed to have fallen. It also stretched up the Persian Gulf into Persia, Mesopotamia, and Armenia. At Musca, 10,000 died in a month.—At Bashire, in 15 days, it swept off 14,000; at Bassorah, 18,000. In Arabia, one third of the towns visited, perished. It got footing in the interior of Persia in July 1821; in September, it reached Shiraz; in 18 days, 6,000 of 40,000 died. In Tabriz, 4,800 died in 25 days. Having reached the Capsian Sea, it threatened Europe by the way of Russia. In September, 1823, it appeared in Astracan, and in the Russian flotilla to the Volga. In 1829, and 1830, it spread again over Persia, and at Tiflis destroyed 20,000. It again appeared at Astracan, proceeded up the Volga and broke out in Moscow. The disease was communicated to the Polish army by the Russian troops, at the battle of Ostrolenka, May 26, 1831, and has thence spread to the continent of Europe.

The above statements are abridged from an account in the Asiatic Journal, published at Calcutta, and which appears at full length in the Journal of Commerce of Feb. 11. These facts speak loudly to the inhabitants of our United States.—While we have, in all our borders, been enjoying temporal prosperity and health, and revivals of pure religion, a vast portion of our guilty world has been perishing by an awful pestilence. Fifty Millions of souls, about one eighteenth part of the population of our globe, have been swept into eternity by this besom of destruction. We have occasionally heard of the desolations of this terrible judgment, in different and distant parts; but we have heard with an indifference bordering on apathy. How few have made the dispensation, the occasion of a special errand to the throne of grace, to supplicate mercy for the afflicted cities and countries. Looking at the disease as a calamity peculiar to other climes, and at so great a remove from our own dwellings, we have seemed to forget the interest and sympathy which we ought to feel for our fellow-beings, and because we could not extend temporal assistance, we have neglected the fervent prayer that the plague might be stayed, and that the world might not be depopulated in a manner so sudden, and so awful as is threatened by this calamity.—*Chr. Watchman.*

*It is estimated in the London Quarterly Review for Nov. 1831, p. 207, that since the Cholera commenced its ravages, in 1817, fifty millions of human beings have been swept by it into eternity!—We have considered it proper thus to give the authority for our statement.

George Montgomery West—the founder of a new Religious Sect.—Those of our readers who take an interest in the affairs of Kenyon College in Ohio, will remember the name of George Montgomery West, who was sent to England by Bishop Chase a few years since, as an agent to solicit funds for that institution, and whose conduct was so wild and exceptionable, that his friends in charity attributed it to insanity. We learn from the London World that Mr. West is in Liverpool, where he has been acknowledged as a Bishop, he having claimed a right to this title in virtue of the imposition of the hands of Bishop Chase! and in this character he has been placed at the head of a new religious sect styled "The Primitive Episcopal Church!"—*N. Y. Obs.*

Foreign Missions.—During the week, we have received a letter from a Student of Theology, a native of this city, informing us that he has given "given himself to the American Board of Commissioners for Foreign Missions." From intimations which he had previously received, we thought it not improbable that such would be the result; and it tends to corroborate the opinion which we have expressed, that the Missionary spirit at the South is on the increase.—*Charleston Observer.*

The late Horatia Cock, Esq. of Colchester, Eng. bequeathed nearly £35,000 to charitable institutions including £9,000 to the British and Foreign Bible Society, and £9,000 to the Society for promoting Christianity amongst the Jews.

TEMPERANCE TAVERN.

FOR the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests. G. H. BRISCOE.

Mercer County, Ky. Oct. 10, 1831. 15-tf

SHELBY FEMALE ACADEMY.

THE third quarter of this institution will commence on Monday the 5th inst. The teachers of this Seminary have had a long experience in the instruction of youth, and they think it only necessary to offer their pledge that they will, as heretofore, most faithfully endeavour to discharge their obligations to the public. With respect to accommodations and the advantages afforded to our pupils by means of apparatus for illustration, &c., parents and guardians are respectfully invited to visit the Academy and judge for themselves, whether they are not *at least* equal to any similar institution in this city.

The terms of this institution are

For board, and all other expenses, including *pew rent* and use of the piano, $30 per qr. of 12 weeks.
For the first class, including chemical substances, &c. $8 per qr.
For the second class, including several studies combined with the first class, $6 per qr. For all others $4 per qr.
In the preparatory school $2 50 are charged per qr.
For instruction on the piano $10 per qr.
For French, by an accomplished teacher $8 per qr.
For drawing and painting 8 " "
12 1-2 cents per qr. will be charged for quills, ink, slate-pencils, &c.

Reasonable deduction will be made for absence caused by sickness. Those who choose to have their daughters attend but half the day will be charged but half price, except in music, drawing and French.

J. WARD, *Principal.*
Feb. 1st. 1832. 31-tf.

"It is easier to promise than to perform."—*Old Proverb.*

FEMALE EDUCATION.

ALBAN S. HOUSLEY,

PURPOSES opening a Female School in Lebanon, on the second Monday of March next; in which will be taught the rudiments of an English Education, such as, Reading, Writing, Arithmetic, English Grammer, Geography, History, &c. The year to be divided into two sessions, of five months each; and no student will be received for a less term than a session; —except, by *special* agreement.

TERMS.

For Reading, Writing, Arithmetic, &c. per session. $5 00
" English Grammar, Geography, History, &c. per ses. 7 50
January 12th, 1832. 29-tf.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays. Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages, a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesale or retail.

Lexington, November 30, 1831. 22-tf.

Calvinistic Magazine.

THE four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T. SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

MERCHANT TAILORS'
FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winter goods, consisting of

London Blue, Black, Olive, Green, Brown, Clare Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cut figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c., Fancy silk pocket handkerchiefs suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguezs patent system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.
Lexington, Sept. 20, 1831. 12-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and rithmetic; for those tuition will be $25 Stationary will be an extra charge. Payment to be made quarterly

JAMES BLYTHE.
Lexington, April 4th, 1831. 40-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale*
Lexington, Ky. May 11, 1830. 45-tf.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods. G. CHRISTY.
Lexington September, 7 1831. 10-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents, shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.